

The LUKE / S-eye view



kataV Louvkan - 'according to Luke'

By Lionel Hartley

E-book transcription of original publication

The Luke's-eye View

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The Luke's-eye View By Lionel Hartley, PhD

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The First Glance

The writer of the Gospel of Luke and the Acts of the Apostles, as a Gentile, had a unique perspective of the Gospel and Messiah. A look at the four Gospels of Matthew, Mark, Luke and John show that the first three (Matthew, Mark and Luke) have many things in common. Because of the similarity in arrangement, content and wording of these three Gospels they are referred to as the *Synoptic* Gospels (*synoptic* simply means ‘a seeing together’).

The Synoptic Gospels focused on what Jesus did and said whereas the fourth gospel (John) included more stories about individuals and specifically placed more attention on who Jesus is. Thus it is necessary to read all the gospels to get the complete picture of Messiah as the Holy Spirit has chosen to reveal Him to us.

Here, though, we are concerned with Luke’s unique perspective which I have called *A Luke’s-eye View*.

—Lionel Hartley 2002

Chapter 1 Luke's Naked Eye

The Luke's-eye view is unique because in the preamble to his Gospel he states his purpose: 'Many people have done their best to write a report of the things that have taken place among us. They wrote what we have been told by those who saw these things from the beginning and who proclaimed the message. And so, Your Excellency, because I have carefully studied all these matters from their beginning, I thought it would be good to write an orderly account for you.' (Luke 1: 1-3 Good News Bible)

The Luke's-eye view is unique because he was the only Gentile Gospel writer in our extant canon. Consequently, he saw things from a much broader perspective. Its interesting to note that Luke traces the genealogy of Jesus right back to Adam, while Matthew, a Jew, traces it back to Abraham, father of the Jews. Luke very seldom quotes the Old Testament. He tends to give Hebrew words their Greek equivalent, for example: Calvary is called not by its Hebrew name *Golgotha* but by its Greek name *Kranion*, and instead of *rabbi* and *scribe* he writes *teacher* and *lawyer*.

The Luke's-eye view is unique because he was an historian (Luke 1:1-5, Acts 1:1): Luke set out to record an orderly account of the life of Jesus. He was a (self-appointed?) historian through both the Gospel and the Acts of the Apostles. His work shows the marks of a hard working scholar who has considered and recorded the facts tediously and religiously. Luke's *historical narrative* can be contrasted with Mark's *dramatic mystery* style and Matthew's *pedagogical* style.

In chapter 3 Luke pinpoints the time period by listing the current political structure and leaders under the Romans. Among Luke's favourite expressions in the Gospel are the following: the imperfect verb 'egeneto' ('it happened . . .') with 'and' or with a finite verb or with an infinitive. He also employs the preposition 'in' with an article and an infinitive to indicate that something was done or said while something else was going on. Events often take place 'in the presence of' ('enopion') persons. In this way he demonstrates his concern with historical connections and historical witnesses.

The Luke's-eye view is unique because he was a Doctor (Colossians 4:14): Luke, we assume, was a Doctor by profession. As a well read and educated man he had the analytical skills to present a well-researched account of the life of Jesus. The Gospel of Luke records many of the healing miracles of Jesus. If you can consider the fact that these miracles were possibly recorded by a Doctor you can begin to appreciate the Luke's-eye emphasis on the physical and the reliability of the accounts. Luke focuses on the *Humanity* of Jesus whereas John focuses on the *Divinity* of Jesus. The fact that he was well educated is reinforced in his writing style: for example, when using Mark as a reference, he often used a more 'literary' word for 'immediately' ('parachrema' for Mark's 'euthus').

The Luke's-eye view is unique because Luke was a traveller (Acts 16:10-13, Acts 20:5-6, Acts 27:2 Timothy 4:11, Philemon 24): Luke was a companion of Paul on his missionary journeys. As such he was well aware of what Paul was preaching and realised that he represented more than just another Jewish sect. From the book of Acts we can see that Luke joined Paul at Philippi and reported on his activities there. Luke worked at Philippi and then at Caesaria during Paul's time in prison. He was also with Paul on his final trip to Rome.

The Luke's-eye view is unique because he was an evangelist: The Gospel of Luke will leave you with an overwhelming sense of the presence and person of Jesus. Luke makes no effort to hide the fact that Jesus came to bring us Good News. Only Luke goes into such detail about the birth of Jesus. The story of the manger, the shepherds and angels, and Jesus' circumcision are only in Luke's Gospel. He gives us the only glimpse into Jesus' boyhood with his story of Jesus as a boy in the temple. Luke gives us a wonderful picture of Jesus as a well-balanced child, citing all four dimensions of healthy growth: 'And Jesus increased in wisdom [mental] and stature [physical], and in favour with God [spiritual] and man [social] (Luke 2:52). Luke also gives a thorough accounting of the reappearance of Jesus after His death. Luke records the Ascension of Jesus bodily into Heaven, which serves as an introduction to the Book of Acts.

The Luke's-eye view is unique because his Gospel is an apology for Christianity: Luke's aim was to show off the supernatural qualities of Jesus as God in the flesh. Each Gospel writer had his own emphasis and target audience. Matthew wrote to the Jewish community in Jerusalem and emphasised how Jesus fulfilled scripture. Mark wrote to the new Christian community in Rome. John's Gospel was probably addressed to the Church in Ephesus, or Christians in general. Luke's Gospel and the book of Acts may possibly have been written initially for educated Greeks, but (as the next section will show) Luke wrote for all peoples.

The Luke's-eye view is unique because he wrote his Gospel for all peoples, giving the message that Jesus is for all men. Samaritans are not barred from the kingdom of Heaven (Luke 9:51-56). Luke alone tells the parable of the Good Samaritan (Luke 10:30-37) and the one grateful leper is a Samaritan (Luke 17:11-19) - this can be compared with John (John 4:9) who talks of how the Jews do not mix with the Samaritans. Luke shows Jesus speaking with approval of Gentiles whom the orthodox Jew would have considered unclean (e.g. Luke 4:25-27). He shows Jesus citing the widow of Zarephath and Naaman the Syrian as shining examples, and he praises the Roman Centurion for his faith (Luke 7:9). Compare with Matthew 10:5 where Jesus tells his disciples not to go to the Samaritans or Gentiles, but Luke omits this.

Luke speaks about the poor, for example: Jesus was laid in a manger and poor shepherds were his first visitors. He talks of how the Gospel is preached to the poor (Luke 4:18). Jesus is shown as a friend of outcasts and sinners (Luke 7:36-50) and of the woman who anointed and bathed Jesus' feet (Luke 5:30); He eats and drinks with tax collectors and outcasts; and also shares the famous Prodigal

Son story (Luke 15:11-32).

All four Gospels quote Isaiah 40:3-5 'prepare the way of the Lord; make straight in the desert a highway for our God', but only Luke continues with 'and all flesh shall see the salvation of God' (compare Matthew 3:3, Mark 1:3, John 1:23 and Luke 3:4-6).

Chapter 2

Luke's Reading Glasses

The Luke's-eye view is unique because he places an emphasis on angels: Luke records the ministry of angels both at the birth and time of his death. (Luke 1:11, 13, 18, 19, 26, 28, 30, 34, 35, 38; 2:9,10, 13, 21; 22: 43; Acts 5:19; 6:15; 7:30, 35, 38; 8:26; 10:3, 7, 22; 11:13; 12:7-11, 15, 23; 23:8, 9; 27:23)

The Luke's-eye view is unique because he places an emphasis on the Holy Spirit: Some have called Luke the 'Charismatic Gospel'. The Holy Spirit is introduced right from the conception of Jesus. John the Baptist and his parents are filled with the Holy Spirit (Luke 1:15,41,67) as is Simeon (Luke 2:25-35).

So is Jesus (Luke 4:1, 14, 18, 10:21) who promises to send the Holy Spirit in times of need (Luke 12:12) Just as in Luke's Gospel, the Spirit of God inspires and guides most of the action within the Acts of the Apostles.

I would even venture to suggest the book be renamed 'The Acts of the Holy Spirit': Jesus instructs the apostles 'through the Holy Spirit' (Acts 1:2). The first disciples are 'baptised with the Holy Spirit' at Pentecost (Acts 1:5, 8; 2:1-4; 11:15-16). The apostles are 'full of' or 'filled with' the Holy Spirit, especially when they preach (Acts 1:8; 2:4; 4:8, 31; 11:24; 13:9, 52).

Similarly, Luke reminds us that the Holy Spirit spoke through King David and the prophets in ancient Israel (Acts 1:16; 4:25; 28:25). God 'will pour out' his Spirit on all people and all nations in the last days (Acts 2:17-18, 33; 10:45). Believers, even Gentiles, receive the Holy Spirit when they repent and are baptised (Acts 2:38; 15:8; 19:5-6).

But sometimes the reception of the Holy Spirit even precedes baptism (Acts 10:44-48). Some people 'test', 'lie to' or 'oppose' the Holy Spirit, with dire consequences (Acts 5:1-11; 7:51).

Deacons and other ministers must also be 'full of the Spirit' (Acts 6:1-6), especially when they prophesy (Acts 6:10; 7:55-59; 11:28; 21:4). The Spirit may be conferred through the 'laying on of hands' (Acts 8:17-19; 9:17; 19:6).

The Spirit 'speaks to' the apostles and prophets (Acts 8:29; 10:19; 11:12; 13:1-4; 21:11). The Spirit leads and guides the decisions and actions of the Christian leaders (Acts 15:28; 16:6-7; 19:21; 20:22-23).

The Luke's-eye view is unique because he places an emphasis on Prayer: Luke writes about Jesus' prayers more than any other of the Gospel writers. He also gives us the teachings of Jesus on prayer. We see the multitude pray as Zacharias serves at the altar (Luke 1:10), Mary's prayer (Luke 1:46-55), Jesus praying at His baptism (Luke 3:21), Jesus praying when choosing His disciples (Luke 6:12), Jesus praying at Peter's confession (Luke 9:18) and Jesus praying at His transfiguration (Luke 9:29). Jesus praying in private (Luke 5:16) and at the Mount of Olives (Luke 22:39-46). His final breath ends with the prayer, 'Father, into thy hands I commend my spirit' (Luke 23:46).

The Luke's-eye view is unique because he places an emphasis on healing and teaching: Luke records enough of the healing and teaching of Jesus to convince the reader of the authority and power that Jesus the Saviour of the world possess. (For examples of healing, see Luke 4:18, 23; 5:17; 6:7; 7:3; 9:2; 10:9; 14:3; Acts 4:30; 28:27. For examples of teaching, see Luke 4:15, 31; 5:3; 6:6; 11:1; 19:47; 20:1; Acts 1:1 etc.).

The Luke's-eye view is unique because he places an emphasis on Parables. Luke records certain parables that are not recorded in the other Gospels: The two

debtors (Luke 7: 40- 43), Good Samaritan (Luke 10:30-37), Friend at midnight asking for bread (Luke 11: 5-13), Barren fig tree (Luke 13: 6-9), Prodigal son (Luke 15:11-32), Unjust steward (Luke 16: 1- 9), The rich man and Lazarus (Luke 16: 19-31), Persistent widow (Luke 18:1-8), and the Pharisee and tax collector (Luke 18: 9-14).

The Luke's-eye view is unique because he places an emphasis on Women: Women are mentioned frequently in all four of the New Testament Gospels, but they are especially prominent in Luke (The reference in brackets suggests Luke's source, to help show the emphasis that Luke places on women): Luke 1:5-7 (Luke) Zechariah's wife Elizabeth is named; both are righteous and old. Luke 1:13, 18 (Luke) Gabriel and Zechariah each mention Elizabeth briefly. Luke 1:24-25 (Luke) Elizabeth conceives & praises God for taking away her 'disgrace' (of being barren). Luke 1:26-38 (Luke) Annunciation: Gabriel visits Mary to proclaim Jesus' birth; Mary agrees to co-operate. Luke 1:39-56 (Luke) Mary visits Elizabeth; Elizabeth praises Mary; Mary praises God in the song later to be known as the '*Magnificat*' (see below).

Luke 1:57-61 (Luke) Elizabeth gives birth to John & she names him. Luke 2:5-7 (Luke) Mary goes with Joseph to Bethlehem; there she gives birth to her firstborn child. Luke 2:15-20 (Luke) Shepherds visit Mary & Joseph; Mary treasures all things in her heart (v. 19). Luke 2:22 & 27 (Luke) 'They' go to Jerusalem for 'their' purification; Simeon speaks to both 'parents'.

Luke 2:33-35 (Luke) Simeon speaks directly to Mary: a sword shall pass through her heart. Luke 2:36-38 (Luke) Prophet-widow Anna praises God and speaks to the people about Jesus. Luke 2:41-51 (Luke) Both 'parents' take Jesus to Jerusalem; his Mother speaks (v. 48) and 'treasures' all (v. 51).

Luke 3:19 (Mark) wicked Herodias mentioned only very briefly; contrast Mark 6:17-29. Luke 4:25-26 (Luke) Jesus uses as examples the Old Testament stories of the widows of Israel & the widow of Zarephath. Luke 4:38-39 (Mark) Jesus heals Simon's mother-in-law; she then immediately serves them all. Luke 7:11-17 (Luke) Jesus has compassion for a widow in Nain, and so restores her only son to life.

Luke 7:28 (Q-Source) 'Among those born of women, no one is greater than John (the Baptist)'. Luke 7:35 (Luke) 'Wisdom is vindicated by all her children'. Luke 7:36-50 (Mark) A sinful woman anoints Jesus and is forgiven; she is contrasted to Simon the Pharisee. Luke 8:1-3 (Luke) Several women are named who accompany Jesus and provided for the disciples. Luke 8:19-21 (Mark) Jesus' mother & brothers come; those who hear & do God's words are his mother/brothers. Luke 8:40-42, 49-56 (Mark) Jesus restores Jairus' daughter to life; child's parents both mentioned (vv. 51, 56). Luke 8:43-48 (Mark) Jesus heals a haemorrhaging woman; she takes the initiative and is praised for her faith. Luke 10:38-42 (Luke) Martha serves & complains while Mary sits at Jesus' feet (like a disciple!) and is praised. Luke 11:27-28 (Luke) A woman says, 'Blessed is the womb that bore you and the breasts that nursed you!'. Luke 11:31 (Q-Source) The Queen of South used as a positive example; she came to hear Solomon's wisdom. Luke 12:45 (Luke) In a parable, both men & women slaves are beaten by a wicked manager. Luke 12:53 (Q-Source) Families will be divided: father/son, mother/daughter, mother-in-law/daughter-in-law.

Luke 13:10-17 (Luke) On a Sabbath, Jesus cures a woman crippled for eighteen years. Luke 13:20-21 (Q-Source) Parable of the Kingdom of God being like a woman mixing yeast & flour. Luke 13:34 (Q-Source) Jesus wants to gather Jerusalem's children like a mother hen protects her brood. Luke 14:26

(Mark) Disciples must 'hate' father, mother, wife, children, brothers, sisters. Luke 15:8-10 (Luke) Parable of a woman who lost and found a coin, then rejoices with her friends.

Luke 16:18 (Mark) Brief saying against men divorcing their wives or marrying divorced women.

Luke 17:32 (Luke) 'Remember Lot's wife.'. Luke 17:35 (Q-Source) Two women will be grinding grain: one will be taken, one left. Luke 18:1-8 (Luke) Parable of a widow fighting for her rights against an unjust judge. Luke 18:20 (Mark) 'Honour your father and mother'; cited from Exodus 20:12.

Luke 18:28-30 (Mark) Disciples who have left wives, brothers, parents, children, etc. will be rewarded. Luke 20:27-36 (Mark) Sadducees question the resurrection with story of a woman who had seven husbands. Luke 21:1-4 (Mark) Poor widow's small offering is worth more than the offerings of rich people. Luke 21:23-24 (Mark) Alas for pregnant and nursing women in the days of Jerusalem's destruction. Luke 22:56-57 (Mark) Peter's first denial comes after a servant girl challenges him. Luke 23:26-31 (Luke) Jesus speaks to wailing women in the crowd on the way to his crucifixion. Luke 23:49 (Mark) The women from Galilee watch Jesus' crucifixion from a distance. Luke 23:55-56 (Mark) The women see where Jesus is buried and prepare spices and ointments. Luke 24:1-11 (Mark & Luke) The women find Jesus' tomb empty; two messengers speak with them; they remember Jesus' words and go tell the other disciples, who don't believe them.

Luke 24:22-24 (Luke) Two disciples (gender unspecified, yet compare 'Cleopas' in Luke 24:18) on the road to Emmaus tell Jesus how some women of their group went to the tomb that morning & saw a vision of angels. (This suggests to your writer that when Luke mentions 'disciples' or 'they', he may refer to either men or women).

The Luke's-eye view is unique because some of the most beautiful psalm-prayers of praise are only found in his Gospel: The *Magnificat* (Canticle [or song] of Mary - Luke 1:46-55), the *Benedictus* (Canticle [or song] of Zechariah - Luke 1:68-79) and the *Nunc Dimittis* (Canticle [or song] of Simeon - Luke 2:29-32).

Chapter 3

Luke's Magnifying Glass

The Luke's-eye view is unique because of the 'Great Exclusion' of Mark 6:45-26 (see Luke 9:10-22!): Luke eliminates key or difficult passages in Mark, especially regarding the failures of the disciples.

The Luke's-eye view is unique because of the 'Great Inclusion' that runs from 9:51-18:14 (see Mark 9:38-41 and 10:13ff) There is certain material found only in Luke: Luke 1:1-4 The literary prologue (dedication to Theophilus). Luke 1:5 to 2:52 The infancy narrative (includes announcement of John's birth, announcement of Jesus' birth, Mary visits Elizabeth, canticle of Mary, birth of John, canticle of Zechariah, birth of Jesus, visit of the Shepherds, circumcision and naming of Jesus, presentation at the temple, return to Nazareth, and boy Jesus in the temple). Luke 3:10-14 John the Baptist replies to Questioners. Luke 4:14-30 Jesus preaches and is Rejected at Nazareth. Luke 5:1-11 the call of Simon the fisherman. Luke 6:24-26 four 'woes' added after the Beatitudes. Luke 7:11-17 the raising of the widow's son at Nain. Luke 8:1-3 - Galilean women follow Jesus.

Much of Luke 9:51—18:14 - Jesus and His Disciples journey to Jerusalem (including rejection by Samaritan villagers, The mission of the Seventy, parable of the Good Samaritan, Martha and Mary, parable of a friend at midnight, warning against avarice, parable of the rich fool, parable of the barren fig tree, healing a crippled woman, healing a man with dropsy, teachings for guests and hosts, cost of discipleship, parable of the lost coin, parable of the lost (prodigal) son, parable of the unjust steward, parable of the rich man and Lazarus, unprofitable servants, cleansing of ten lepers, parable of the widow and judge; prayers of the Pharisee and publican).

Luke 19:1-10 - Zacchaeus the tax collector. Luke 19:39-44 - Jesus laments over Jerusalem. Luke 22:15-17, 31-32, 35-38 - some of Jesus' words at the last supper. Luke 23:2-16 - Jesus appearances before Pilate and before Herod. Luke 23:27-31 - on the way to the cross, Jesus speaks to some weeping women. Luke 23:34, 39-43, 46 - the repentant thief, and some details of the crucifixion.

Luke 24:13-35, 36-49 - Jesus Appears to Disciples on the Road to Emmaus, and in Jerusalem. Luke 24:50-53 - The Ascension of Jesus.

The Luke's-eye view is unique because there is material in Luke which is found in other Gospels yet significantly different in the Luke's-eye view: Luke 3:1-2 the preaching of John the Baptist. Luke 3:23-38 The Genealogy of Jesus. Luke 6:20-26 the beatitudes (at the beginning of the sermon on the plain). Luke 7:36-50 the pardon of the sinful woman. Luke 9:18-22 Peter's confession about Jesus. Luke 11:1-8 the Lord's Prayer and further teachings on prayer. Luke 14:16-24 the parable of the great feast. Luke 19:12-27 the parable of the talents. Luke 21:34-38 the exhortation to be vigilant. Luke 22:15-38 Jesus' discourses at the Last Supper (including the betrayal foretold, the role of the disciples, Peter's denial foretold, and instructions for the time of crisis). Luke 24:1-12 the empty tomb story.

The Luke's-eye view is unique because we have two similar (yet quite different) books of his writings. We can be fairly certain these were written by the same author for a number of reasons (compare to whom they are addressed in Luke 1:3 and Acts 1:1). Further evidence is that the portrayal of the apostles in Acts is very similar to the Luke's-eye portrait of Jesus in Luke's Gospel.

Just like Jesus, the apostles are filled with the Holy Spirit, they quote from the scriptures in their preaching, they teach and heal, they perform miracles and exorcisms, they gain followers but also stir up opponents, they are persecuted and some of them are arrested, but they forgive their opponents and remain faithful to God even if they are killed.

The Holy Spirit descends on the apostles at Pentecost (Acts 2:1-4) *compare* The Holy Spirit descends on Jesus at his baptism (Luke 3:21-22). Peter preaches, quoting from the prophet Joel (Acts 2:16-36) *compare* Jesus preaches, after reading from the prophet Isaiah (Luke 4:14-30). The apostles call people to join them (Acts 2:37-41, 47b) *compare* Jesus calls people to join him (Luke 5:1-11, 27-32). Peter and John heal a beggar (Acts 3:1-10) *compare* Jesus heals a beggar (Luke 18:35-43). Some of the apostles are arrested and the high priest interrogates them before the council (Acts 4:1-22) *compare* Jesus is arrested and interrogated by the council (Luke 22:47-71). Luke summarises the ‘signs and wonders’ of the apostles, especially healing and exorcism (Acts 5:12-16; 8:6-7, 13) *compare* Luke summarises the ‘signs and wonders’ of Jesus, especially healing and exorcism (Luke 4:40-41; 6:17-19).

The sick are healed through Peter’s shadow (Acts 5:15) and Paul’s handkerchiefs or aprons (Acts 19:11-12) *compare* A woman is healed when she touches the fringes of Jesus’ clothing (Luke 8:43-48). The Jewish leaders want to kill the apostles, because of their teachings (Acts 5:17-42) *compare* Jewish leaders plot to kill Jesus, partly due to his teachings (Luke 19:45-48). Peter raises Tabitha (Dorcas) from the dead (Acts 9:36-42) *compare* Jesus raises a widow’s son from the dead (Luke 7:11-17). The apostles encounter a pious Roman centurion (Acts 10:1-48) *compare* Jesus heals the son of a faithful Roman centurion (Luke 7:1-10). Paul felt determined (by the Spirit) to go to Jerusalem, despite the dangers that would await him there (Acts 19:21; 21:8-17) *compare* Jesus is determined to go to Jerusalem, despite the dangers that would await him there (Luke 9:51; 13:33; 19:11-28).

Paul is welcomed in Jerusalem by the believers, and soon goes to the temple (Acts 21:17-26) *compare* Jesus is welcomed in Jerusalem by large crowds, and soon goes to the temple (Luke 19:28-48). Paul is seized by a Jewish mob that wants him killed, but later stands trial before Roman governors (Acts 21:30-36; 23:23-26:32) *compare* Jesus is arrested by a Jewish mob, but later stands trial before a Roman procurator (Luke 22:47-54; 23:1-25). Paul argues against the Sadducees, who do not believe in the resurrection (Acts 23:6-9) *compare* Jesus is questioned by some Sadducees, who dispute the concept of resurrection (Luke 20:29-38). Paul takes bread, gives thanks, breaks it, and eats (Acts 27:35; cf. 20:7-11) *compare* Jesus takes bread, gives thanks, breaks it, and gives it to the disciples to eat (Luke 27:35; cf. 24:30).

As he is being stoned to death, Stephen hands his spirit over to the Lord Jesus and forgives his executioners (Acts 7:59-60) *compare* As he is dying on the cross, Jesus forgives his executioners and hands his spirit over to God (Luke 23:34, 46).

Chapter 4

Luke's Telescope

Luke's Gospel

1. Prologue & 'Infancy Narrative' (1:1-2:52)
2. Preparation for Ministry - Jesus commissioned, baptised and descends to wilderness (3:1-4:13)
3. Earliest days of the ministry in Galilee (4:14-9:50)
4. Journey to Jerusalem (9:51-19:27)
5. Jerusalem Ministry (19:28-21:38)

Outlines when viewed from a distance

Acts of the Apostles

1. Prologue & Introductory Narrative (1:1-5)
2. Preparation for Ministry - Jesus commissions his disciples and ascends to heaven (1:6-11)
3. Earliest days of the community in Jerusalem (1:12-8:1)
4. Christianity spreads in Judea and Samaria (8:2-12:25)
5. Barnabas and Paul sent out by Antioch (12:25-15:40)

6. Passion Narrative
(22:1-23:56)

7. Resurrection Appearances, Jesus' testimony
(24:1-49)

8. Journey to Heaven (ascension)
(24:50-53)

6. Paul's missionary journeys in Asia Minor and
Greece (16:1-20:38)

7. In Jerusalem: Paul's imprisonment and testi-
mony (21:1-26:32)

8. Journey to Rome (27:1-28:31)